

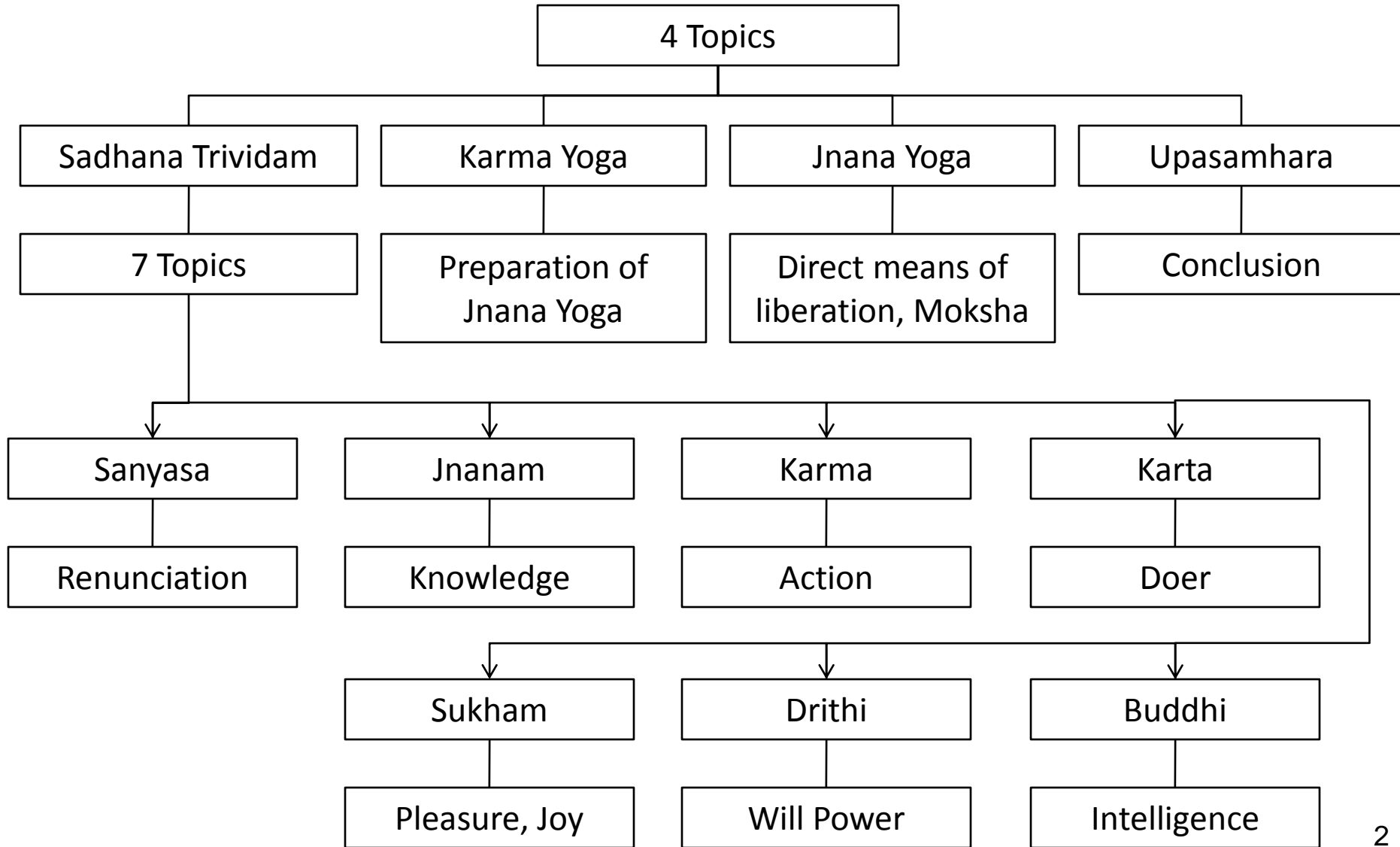


CHAPTER 18

Moksasannyasa Yoga

(Liberation Through Renunciation)

Chapter 18
Moksha Sanyasa Yoga
78 Verses



Aim :

- Take to Sattvic variety in all 7 topics.

Topic	Sattva	Rajas	Tamas
1) Sanyasa Renunciation	<ul style="list-style-type: none">- Performance of duty.- Renouncing Anxiety regarding future or the result of performing Nitya Karma.- Verse 9	<ul style="list-style-type: none">- Renunciation of Duty even after knowing importance of Duty.- Wants comfortable life because of bodily attachment.- Renunciation as he does not want physical struggle / strain.- Verse 8	<ul style="list-style-type: none">- Renunciation of Duty due to ignorance.- Renunciation without knowing performance leads to inner growth.- Verse 7

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८.७ ॥

Verily, the renunciation of “obligatory actions” is not proper; the abandonment of the same from delusion is declared to be Tamasik (dull). [Chapter 18 – Verse 7]

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८.८ ॥

He who, from fear of bodily trouble, abandons action because it is painful, thus performing a Rajasik (passionate) abandonment. Obtains not the fruit of “abandonment”. [Chapter 18 – Verse 8]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८.९ ॥

Whatever “obligatory action” is done, O Arjuna merely because it ought to be done, abandoning “attachment and also fruit,” that abandonment is regarded as Sattvik (Pure). Chapter 18 – Verse 9]

Topic	Sattva	Rajas	Tamas
2) Jnanam knowledge	<ul style="list-style-type: none"> - Sees undivided self in and through all beings. - Atma Ekatva Jnanam. - Thread different from beads, but inheres all beads. - Invisibly keeps all beads together. - Chapter 7 – Verse 7 - Verse 20 	<ul style="list-style-type: none"> - One takes self distinct in each being. - Atma Bahutva Jnanam. - Each one with different Atma. - Sankhya - Neiyayika - Plurality, manyness in Atma. - Verse 21 	<ul style="list-style-type: none"> - Ones takes body as Atma. - No Atma other than Body. - Deha Atmatva Jnanam. - Verse 22

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८.२० ॥

That by which one sees the one indestructible reality in all beings, undivided in the divided, know that “knowledges as Sattvik (pure).” [Chapter 18 – Verse 20]

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८.२१ ॥

But that “knowledge” which sees in all beings various entities of distinct kinds, (and) as different from one another, know that knowledge as Rajasik (Passionate). [Chapter 18–Verse 21]

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८.२२ ॥

But that “knowledge” which clings to one single effect, as if it were the whole, without reasons, without foundation in truth, and narrow, that is declared to be Tamasik (Dull). [Chapter 18 – Verse 22]

Topic	Sattva	Rajas	Tamas
3) Karma Action	<ul style="list-style-type: none"> - Dharma Pradhaan - Duty performed without attachment and expectation. - Motivated by Dharma. - Good to society and world. Sanskruta Purushas actions. - Personal Raaga Dvesha subservient to all. - Verse 23 	<ul style="list-style-type: none"> - Raaga – Dvesha Pradhan. - Action done with egoism and for the sake of results. - Prakruta Purushas actions. - Actions for ones own well being. - Verse 24 	<ul style="list-style-type: none"> - Indiscriminate action done without considering the consequences. - Positively directed to harming or injuring society. - Verse 25

नियतं सङ्गरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८.२३ ॥

An “Action” which is ordained, which is free from attachment, which is done without love or hatred, by one who is not desirous of the fruit, that action is declared to be Sattvik (pure). [Chapter 18 – Verse 23]

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८.२४ ॥

But that “action” which is done by one, longing for desires, or again, done with egoism, or with much effort, is declared to be Rajasik (Passionate). [Chapter 18 – Verse 24]

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम्।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८.२५ ॥

That “action” which is undertaken from delusion, without regard for the consequence, loss, injury and ability, is declared to be Tamasik (dull). [Chapter 18 – Verse 25]

Topic	Sattva	Rajas	Tamas
4) Karta - Doer - Agent	- One who is detached, perseverant, enthusiastic, calm in success and failure. - Verse 26	- One who is attached, greedy, harmful, and subject to elation and depression. - Verse 27	- One who is undisciplined, uncultured, arrogant, harmful, dull and procrastinating. - Verse 28

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८.२६ ॥

An “Agent” who is free from attachment, non-egoistic, endowed with firmness and enthusiasm, and unaffected by success or failure, is called Sattvik (pure). [Chapter 18 – Verse 26]

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८.२७ ॥

Passionate, desiring to gain the fruits-of-actions greedy, harmful, impure, full of delight and grief, such an “agent” is said to be Rajasik (passionate). [Chapter 18 – Verse 27]

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८.२८ ॥

Unsteady, vulgar, unbending, cheating, malicious, lazy, despondent, and procrastinating, such an “agent” is said to be Tamasik (dull). Chapter 18 – Verse 28]

Topic	Sattva	Rajas	Tamas
5) Buddhi Intelligence	<ul style="list-style-type: none"> - That which knows Dharma, Adharma, right and wrong as well as bondage and liberation. - Knows everything comprehensively. - Has complete knowledge. - Lower level, empirical level Dharma / Adharma. - Higher level : Satya – Anrutha Truth – Untruth - Nishchaya Jnanam. - Verse 30 	<ul style="list-style-type: none"> - That which is improperly known, Dharma – Adharma as well as right and wrong. - Jack of all. - All incomplete doubtful knowledge. - Samshaya Buddhi. - May be Rope or Snake! - Verse 31 	<ul style="list-style-type: none"> - That which knows Dharma as Adharma etc, perversely. - Has opposite knowledge. - Definitely knows wrong knowledge. - Snake alone exists. - Has Viparyaya Jnanam. - Has erroneous knowledge. - Fighting War – Adharma. - Punishing Criminal = Papam. - Chapter 1 – Verse 36 - Chapter 2 – Verse 7 - Verse 32

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८.३० ॥

That which knows the paths of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that “understanding” is Sattvik (pure), O Partha. [Chapter 18 – Verse 30]

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८.३१ ॥

That by which one wrongly understands Dharma and Adharma and also what ought to be done and what ought not to be done, that intellect (understanding), O Partha, is Rajasik (passionate). [Chapter 18 – Verse 31]

अधर्मं धर्ममिति या मन्यते तमसावृता।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८.३२ ॥

That which, enveloped in darkness, sees Adharma as Dharma, and all things perverted, that intellect (understanding), O Partha, is Tamasik (dull). [Chapter 18 – Verse 32]

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ १.३६ ॥

Killing these sons of Dhrtarastra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons. [Chapter 1 – Verse 36]

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

Topic	Sattva	Rajas	Tamas
6) Drithi willpower	<ul style="list-style-type: none"> - That by which one sustains functions of all organs in the spiritual path inspite of obstacles. - Made unswerving through yoga. - Verse 33 	<ul style="list-style-type: none"> - That by which one Pursues Dharma, Artha, Kama, craving for their benefits inspite of obstacles. - Came empty handed, made empire. - Verse 34 	<ul style="list-style-type: none"> - That by which one does not give up sleep, fear, grief and indulgence. - Does not pursue Spiritual or material pursuit. - Purposeless, lazy, animalistic life. - Verse 35

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८.३३ ॥

Oh Arjuna! Sattvic will is that by which will, (made) unswerving through yoga, one sustains the activities of the mind, prana, and the sense organs.
[Chapter 18 – Verse 33]

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८.३४ ॥

But the fortitude, O Arjuna, by which one holds fast to duty, pleasure and wealth, from attachment and craving for the fruits-of-actions, O Partha, is Rajasik (Passionate).
[Chapter 18 – Verse 34]

यया स्वप्नं भयं शोकं विषादं मदमेव च।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८.३५ ॥

The ‘constancy’ because of which a stupid man does not abandon sleep, fear, grief, depression, and also arrogance (conceit), O Partha, is Tamasik (dull) “fortitude”.
[Chapter 18 – Verse 35]

Topic	Sattva	Rajas	Tamas
7) Sukham Happiness	<ul style="list-style-type: none"> - That which is like poison in the beginning, like nectar in the end and which is born of self knowledge. - Ananda from spiritual growth without depending on money, status, position, possession. - Chapter 2 – Verse 55 - Chapter 3 – Verse 17 - Discovery of Ananda in oneself. - Verse 37 	<ul style="list-style-type: none"> - That which is like nectar in the beginning, like poison in the end, and which is born of contact between sense organs and sense objects. - Pleasures born out of external conditions. - Wealth, children status. - Pleasure is potential sorrow. - Pain proportional to pleasure I enjoy. - Verse 38 	<ul style="list-style-type: none"> - That which deludes the mind in the beginning and in the end, and which is born of indolence, and negligence. - Pleasure born of sleep. - No physical Dynamism. - Example : Buffalo's Ananda in Slush. - Verse 39

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८.३७ ॥

That which is like poison at first, but nectar like in the end, that “Pleasure” is declared to be Sattvik (pure), born of one’s own mind, due to Self realisation. [Chapter 18 – Verse 37]

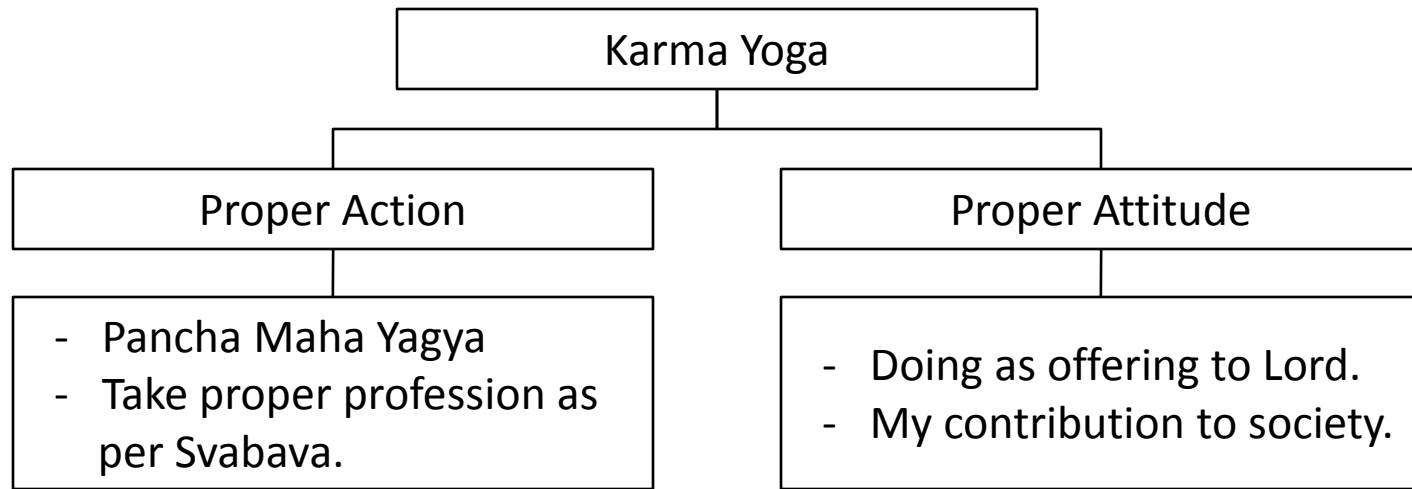
विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८.३८ ॥

That pleasure which arises from the contact of the sense-organs with the objects, (which is) at first like nectar, (but is) in the end like poison, that is declared to be Rajasik (passionate). [Chapter 18 – Verse 38]

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८.३९ ॥

The pleasure, which at first, and in the sequel, deludes the Self, arising from sleep, indolence and heedlessness, is declared to be Tamasik (dull). [Chapter 18 – Verse 39]

2nd Topic :



स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् ॥ १८.६० ॥

O Son of Kunti, bound by your own Karma (action), born of your own nature, that which, through delusion you wish not to do, even that you shall do, helplessly. [Chapter 18 – Verse 60]

Arjunas Predicament Kshatriya :

- Sama, Dana, Bheda failed. Go for Dharma Yudha. Relatives in Opposite side should not cloud thinking.
- Dedicate Yudha to Lord.

Convert Duty as Worship :

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

From whom is the evolution of all beings, by whom all this is pervaded, worshipping him with one's own duty, man attains perfection. [Chapter 18 – Verse 46]

- Offer lowest duty as worship.
- Not flower offering in Puja room.
- Violent action also like offering of flower.
- How you do / offer / motive – Determines worship.
- What you do / offer – does not determine worship.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥

Devoted, each to his own duty, man attains perfection. How, engaged in his own duty, he attains perfection, listen. [Chapter 18 – Verse 45]

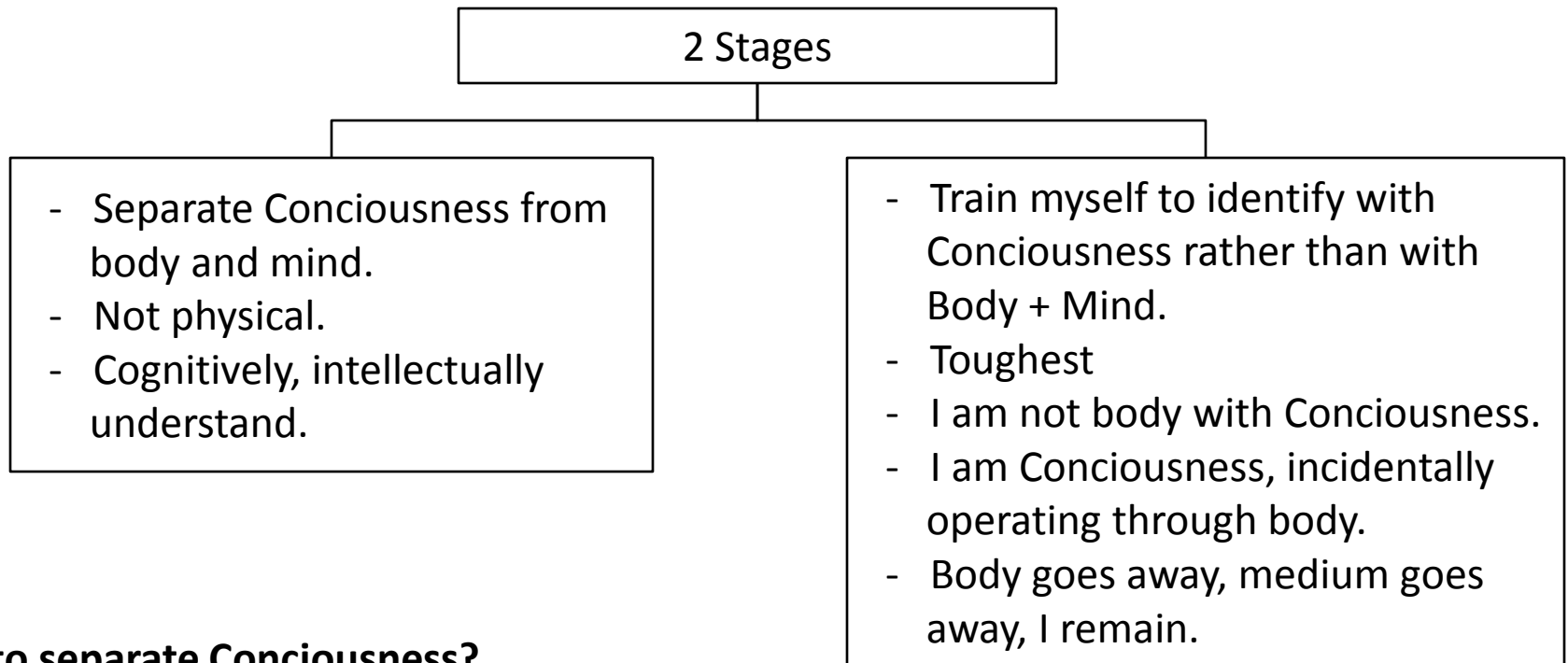
- Continue to be house wife, Kshatriya, Business man, priest.

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

Renouncing all actions in Me, with the mind centred on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

- Proper action and proper attitude leads to Chitta Shuddhi = Siddi Vindati.

3rd Topic : Jnana Yoga



How to separate Consciousness?

- a) Consciousness – Not part of Body
 - Not property of Body
 - Not product of Body

- b) Consciousness – separate entity different from body & mind, pervades and illumines body and mind.
- c) Consciousness not limited by boundary of body, pervades and goes beyond. Therefore formless.
- d) Consciousness continues to exist even when body is gone. Survives death of body.
- e) Surviving Consciousness can't transact with world not because Consciousness is absent but because it has no body medium of transaction. Bulb – fused, medium in which electricity manifests as light gone.

Example :

- Light in hand.
- Not product of hand, not coming out of hand.
- Illumines hand.
- Not limited, goes all over.
- Continues when hand is removed.
- When hand removed, light not visible to me.
- Not transactable because no reflecting medium.
- Chapter 2 and 3 Jnana Yoga elaborated.

How will I be when body is gone?

- Like in sleep – I don't stop to exist. I do exist without medium. Resting, nonfunctional, without transactions.
- Non transactor “I” existent in sleep. Body = Incidental.
- In sleep don't say I am but still I know I am.

वासंस्ति जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Medium of Body, mind, transactions comes + goes like dress.

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I am unborn, eternal.
- Why we fall?

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८.१६ ॥

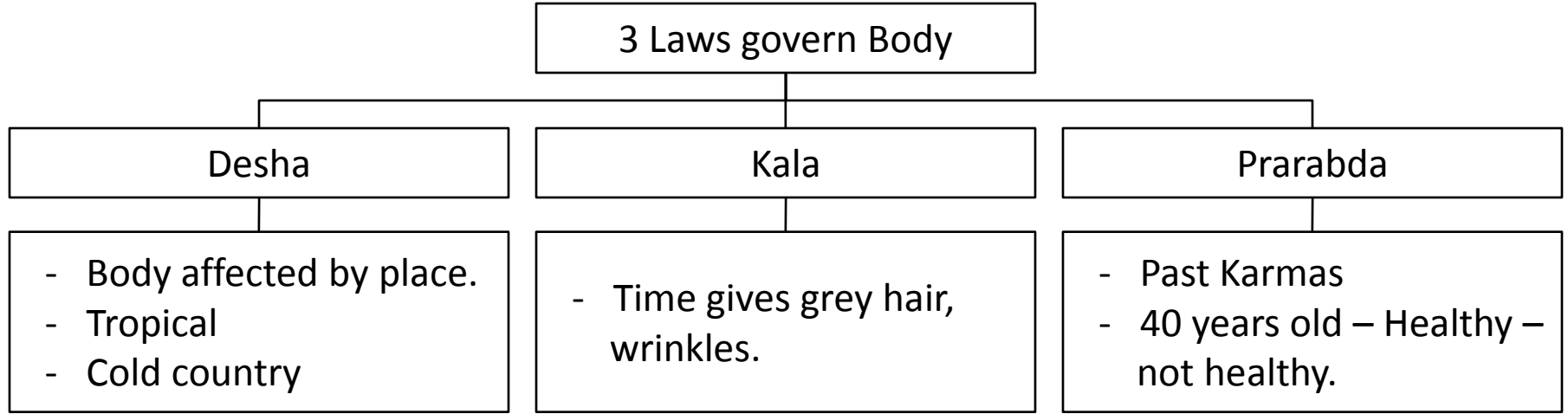
This being so, he who looks upon the pure Self as the doer due to the lack of a refined intellect does not see. He has a distorted vision. [Chapter 18 – Verse 16]

- Look at body as Self, doer, enjoyer, experiencer.

Jnana Yoga :

- 1st know I am Atma.
- Next learn to identify with Atma.

- Look at body objectively not subjectively.
- More you objectify Body, more you accept laws which govern Body.



- Body influenced by above 3 factors which Jnani can't stop.
- **Advantage of Jnanam :**
 - Become Objective w.r.t. Body.
 - Accept universal laws without resistance, protest.
- One feature of Atma emphasised in Chapter 18 – Verse 16, 17.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८.१६ ॥

This being so, he who looks upon the pure Self as the doer due to the lack of a refined intellect does not see. He has a distorted vision. [Chapter 18 – Verse 16]

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते।
हत्वाऽपि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १८.१७ ॥

He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action). [Chapter 18 – Verse 17]

a) I – Atma Am Akarta – Abokta

- Ever free from Punyam, Papam.
- Body – can't escape onslaught of Punya Papam.

b) I transcend Punya – Papam = Moksha

- Owning up Akarta, Abokta Atma will give liberation which is essence of Jnana Yoga.
- Jnana Yoga = Sravanam, Mananam, Nididhasanam.
- Dhyanam is integral part of Jnana Yoga. Meditate on fact – I am Akarta, Abokta Atma. Atma is different than body.

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. | 1 |

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Veda Na Yajna
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

I am not Punya (good deed), Paap (Sin), Saukhyam (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva. | 4 |

Karma Yoga	Jnana Yoga
Means of Purification	Means of Liberation

Bakti Yoga :

- Chapter 12 – Not separate Sadhana.
- Common name of Karma Yoga + Jnana Yoga, like couple for Husband + Wife.
- Lower level of Bakti Yoga = Karma Yoga.
- Higher Level of Bakti Yoga = Jnana Yoga.
- All follow and go through both Karma Yoga + Jnana Yoga.

Conclusion of Gita / Essence of all scriptures :

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

Abandoning all Dharma-s (of the body, mind, and intellect), take refuge in me alone; I will liberate thee from all sins ; grieve not. [Chapter 18 – Verse 66]

- Max interpretations for this verse.

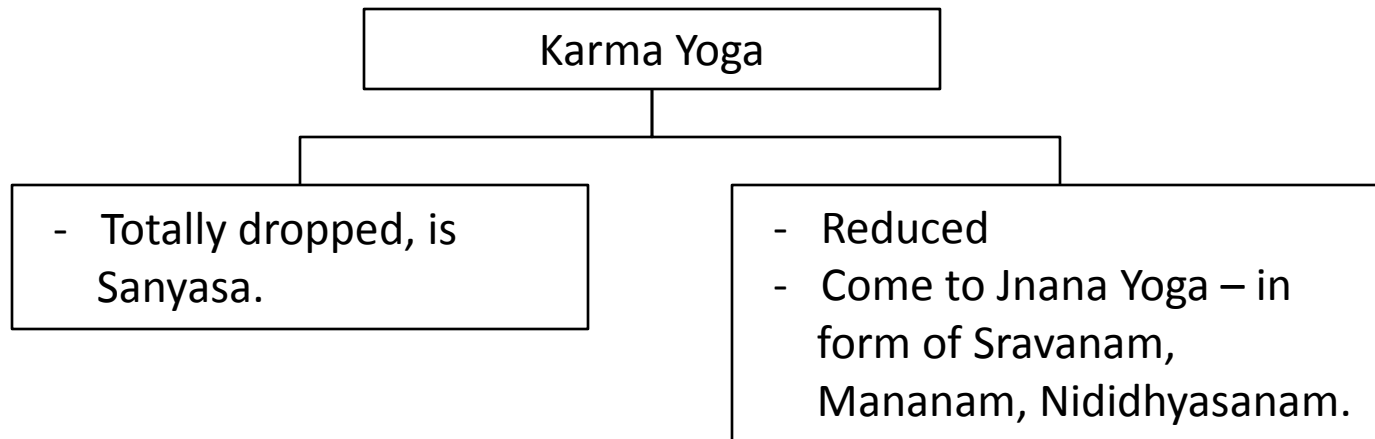
Shankaras Approach :

Technical method to establish meaning :

a) Dharma Parityajya :

- Karma Yoga way of life for Purification of Mind.
- Transcend Karma Yoga after purification.

- **Example :**
 - Enter school, exit school
 - Grow out.
- After Karma Yoga, go to Jnana Yoga.



b) Mam Ekam Sharanam Vraja :

- Jnana Yoga – Anushtanam.
- Sravanam, Kirtanam, Pada Sevanam, Sakhyam, Archanam, Vishno Smaranam.
- Atma Nivedanam is final stage – Surrendering ego.
- Ego born out of ignorance.
- No such thing called ego / wave.
- Water named is wave.
- Vacharambanam Vikaro Nama Dheyam.

How wave Surrenders?

- By knowing, no wave at all except word wave.
- There was, is, will only be water / Lord.
- I as separate entity does not exist, aberration, confusion.
- Ego born out of confusion and ignorance – goes by knowledge alone.
- Transcend Karma Yoga after purification, practice Jnana Yoga, become wise, Panditaha.

c) Aham Tva Sarva Papebya = Result.

- I will release you from all Papam.

d) Moksha Ishyami – Moksha Dadami :

- I will give you Moksha.

e) Ma Shucha :

- Don't worry.

Why Saranagathi interpreted as Jnanam by Shankara?

a) In Introduction of Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Wise do not grieve.
- Jnanam alone means for freedom from sorrow said in beginning.
- In end, Surrender to Jnana Yoga.
- No contradiction between beginning and end.
- Saranagathi of Chapter 18 – Verse 66.
- Identical with Jnanam of chapter 2 – Verse 11.

b) Sarva Dharma Parityajya :

- Dharma – Vedic duties, rituals.
- Renounce Karma and follow another Sadhana not correct.
- What is Saranagati to be followed other than Karma?
Only Jnanam. Hence Saranagati = Jnanam.

c) Gita = Essence of Veda :

- Jnana Yoga is in line with teaching of Veda.
- Smriti has to follow sruti, can't contradict.

Veda says :

- Jnanat eva Kaivalyam.
- Atma Jnanam only means of Moksha.
- Saranagathi = Means of liberation = Jnana Yoga.

- Sarva Dharman Parityajya, after renouncing all binding actions, may you come to me, may you know me.
- Mam – Ekam – Adhishtanam, Sajatiya, Vijatiya, Svagata Bheda Rahita Atma / Krishna.
- Absolute non dual reality = Ekam.
- Not formed Krishna, formless, all pervading Brahman, Shantam, Shivam, Advaitam, Chaturtam Manyanthe, sa atma.
- Surrender to me, know my real nature and you will cross sorrow in Samsara.

Gita :

- Beginning is Jnanam.
- Ending is Jnanam.

Gita Essence :

- Follow Karma Yoga – Purify Mind.
- Follow Jnana Yoga – Be free.

Winding Up – Conclusion :

Give Jnana Yoga to one who fulfills 4 conditions :

Verse 67 :

इदं ते नातपस्काय नाभक्ताय कदाचन।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८.६७ ॥

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at Me. [Chapter 18 – Verse 67]

Adhikari for Jnana Yoga

Tapaha

- Follows discipline in life.
- Moderation
- No excess

Bakti

- Who has devotion to Lord.
- Lord as Destination.

Sushrusha

- Wants to learn Gita.
- Intense desire for learning.

Anasuya

- Does not find doubt in Gita teaching.
- Not proof readers mentality.
- Open mindedness.

- If you can't accept any part of Gita. Don't criticise Gita. Criticise purity of your mind due to which teaching not clear to you.
- Don't question veracity of Gita.

What is Benefit of Gita?

- One who teaches, communicates – Dear to me.

Verse 71 :

श्रद्धावाननसूयश्च शृणुयादपि यो नरः।
सोऽपि मुक्तः शुभाःल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ १८.७१ ॥

The man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those righteous deeds. [Chapter 18 – Verse 71]

All listeners get benefit

- Listen with understanding
- Moksha

- With Vague understanding.
- Go to Svarga.

Verse 72 :

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥ १८.७२ ॥

Has this been heard, O son of Prtha, with single pointed mind? Has the distraction, caused by your ignorance, been dispelled, O Dhananjaya. [Chapter 18 – Verse 72]

Question of Lord Krishna :

- Has your delusion gone.

Verse 73 :

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८.७३ ॥

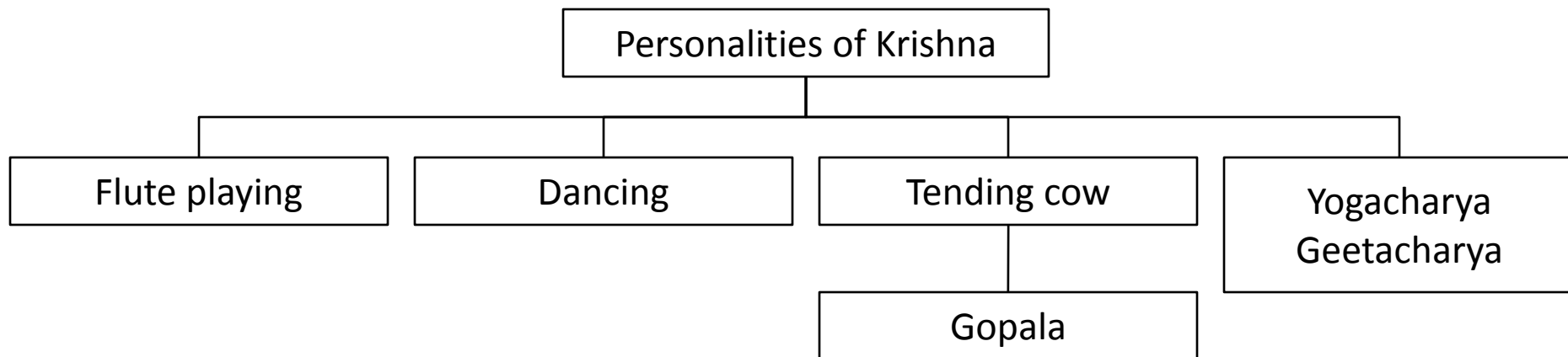
Arjuna said : Destroyed is my delusion, as I have now gained my memory (knowledge) through your grace, O Acyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 – Verse 73]

- My delusion is gone and knowledge gained.

Verse 78 :

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८.७८ ॥

Whatever is Krsna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (steady or sound) policy ; this is my conviction. [Chapter 18 – Verse 78]



- Arjuna Bow – Represents Arjuna's Svadharma
Takes it up – does duty.
- Dropping bow – 1st chapter – dropping Svadharma.
- Keeping Bow in Hand – Keeping Svadharma.
- We have to do our Svadharma.
- Where Lord Krishna is Remembered there will be Srihi – permanent wealth, Vijaya – Victory, Bhuti – Prosperity and Moksha will come.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 18

अर्जुन उवाच

सङ्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिपुदन ॥ १८.१ ॥

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं सङ्न्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८.५ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

ज्ञानं कर्म च कर्ताच त्रिधैव गुणभेदतः।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १८.१९ ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८.२० ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८.३० ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८.४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८.७८ ॥

Arjuna said : I desire to know severally, O mighty-armed, the essence or truth of Renunciation. O Hrsikesa, as also of Abandonment, O slayer of Kesi (Krsna). [Chapter 18 – Verse 1]

The Blessed Lord said : The Sage understand Sannyasa to be the renunciation of work with desire, the wise declare the abandonment of the fruits of all actions as Tyaga. [Chapter 18 – Verse 2]

Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the wise. [Chapter 18 – Verse 5]

The seat (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

Knowledge, action, and actor are declare in the science of Temperaments (Gunas) to be of three kinds only, according to the distinctions of temperaments; hear them also duly. [Chapter 18 – Verse 19]

That by which one sees the one indestructible reality in all beings, undivided in the divided, know that Knowledge as Sattvik (Pure). [Chapter 18 – Verse 20]

That which knows the paths of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that “understanding” is Sattvik (pure), O Partha. [Chapter 18 – Verse 30]

Devoted, each to his own duty, man attains perfection. How, engaged in his own duty, he attains perfection, listen. [Chapter 18 – Verse 45]

From whom is the evolution of all beings, by whom all this is pervaded, worshipping him with one's own duty, man attains perfection. [Chapter 18 – Verse 46]

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

Abandoning all Dharma-s (of the body, mind, and intellect), take refuge in me alone; I will liberate thee from all sins; grieve not. [Chapter 18 – Verse 66]

Wherever is Krsna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (steady or sound) policy; this is my conviction. [Chapter 18 – Verse 78]

BHAGAVAD GITA

MAHATMYA

VERSE 1

गीताशास्त्रमिदं पुण्यं यः पठेत्प्रयतः पुमान् ।
विष्णोः पदमवाप्नोति भयशोकादिवर्जितः ॥ १ ॥

gita-shastram idam punyam, yah pathet prayatah puman I
vishnoh padam avapnoti, bhaya-shokadi-varjitah II 1 II

One who, with a regulated mind, recites with devotion this Bhagavad-gita scripture which is the bestower of all virtue, will attain to a holy abode such as Vaikuntha, the residence of Lord Vishnu, which is always free from the mundane qualities based on fear and lamentation. [Verse 1]

VERSE 2

गीताध्ययनशीलस्य प्राणायामपरस्य च ।
नैव सन्ति हि पापानि पूर्वजन्मकृतानि च ॥ २ ॥

gitadhyayana-shilasya, pranayama-parasya ca I
naiva santi hi papani, purva-janma-kritani ca II 2 II

If one reads Bhagavad-gita very sincerely and with all seriousness, then by the grace of the Lord the reactions of his past misdeeds will not act upon him. [Verse 2]

VERSE 3

मलनिर्मोचनं पुसां जलस्नानं दिने दिने ।
सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥ ३ ॥

maline mocanam pumsam, jala-snanam dine dine I
sakrid gitamrita-snanam, samsara-mala-nashanam II 3 II

One may cleanse himself daily by taking a bath in water, but if one takes a bath even once in the sacred Ganges water of Bhagavad-gita, for him the dirt of material life is altogether vanquished. [Verse 3]

VERSE 4

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥ ४ ॥

gita su-gita kartavya, kim anyaih shastra-vistaraih ।
ya svayam padmanabhasya, mukha-padmad vinihsrita ॥ 4 ॥

Because Bhagavad-gita is spoken by the Supreme Personality of Godhead, one need not read any other Vedic literature. One need only attentively and regularly hear and read Bhagavad-gita. In the present age, people are so absorbed in mundane activities that it is not possible for them to read all the Vedic literatures. But this is not necessary. This one book, Bhagavad-gita, will suffice, because it is the essence of all Vedic literatures and especially because it is spoken by the Supreme Personality of Godhead. [Verse 4]

VERSE 5

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।
गीतागङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥ ५ ॥

bharatamrita-sarvasvam, vishnu-vaktrad vinihsritam ।
gita-gangodakam pitva, punar janma na vidyate ॥ 5 ॥

By drinking the Ganges waters of the Gita, the divine quintessence of the Mahabharat emanating from the holy lotus mouth of Lord Vishnu, one will never take rebirth in the material world again. In other words, by devotionally reciting the Gita, the cycle of birth and death is terminated. [Verse 5]

VERSE 6

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ६ ॥

sarvopanishado gavo, dogdha gopala-nandanah ।
partho vatsah su-dhir bhokta, dugdham gitamritam mahat ॥ 6 ॥

All the Upanisads are like a cow, and the milker of the cow is Lord Shri Krishna, the son of Nanda. Arjuna is the calf, the beautiful nectar of the Gita is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk. [Verse 6]

VERSE 7

एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।
एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥ ७ ॥

ekam shastram devaki-putra-gitam eko devo devaki-putra eva ।
eko mantras tasya namani yani karmapy ekam tasya devasya seva ॥ 7 ॥

There need be only one holy scripture-the divine Gita sung by Lord Shri Krishna: only one worshipable Lord-Lord Shri Krishna: only one mantra-His holy names: and only one duty-devotional service unto that Supreme Worshipable Lord, Shri Krishna. [Verse 7]

BHAGAVAD GITA

AARTI

VERSE 1

ॐ जय भगवद्गीते, देवी जय भगवद्गीते ।
हरि-हिय कमल-विहारिणि, सुन्दर सुपुनीते ॥ ॐ जय॥

Jai bhagavad gite maiyya jai bhagavad gite I
hari hiya kamal vihaarani sundar supanite II 1 II

Glory unto Thee, O Mother Bhagavad Gita, Who plays in the lotus heart of Lord Hari, Who is most beautiful and pure. II 1 II

VERSE 2

कर्म-सुकर्म-प्रकाशिनि, कामासक्ति हरा ।
तत्त्वज्ञान-विकाशिनि, विद्या ब्रह्म परा ॥ ॐ जय ॥

karma sumarma prakaashini kaamaasakti haraa I
tatva jnana vikaashini vidyaa brahma paraa II 2 II

Enlightener of all the secrets of action, Remover of all attachment to desires, Enlightener of intuitional knowledge Thou art knowledge of Brahman itself. II 2 II

VERSE 3

निश्चल-भक्ति-विधायिनि, निर्मल मलहारी ।
शरण-रहस्य-प्रदायिनि, सब विधि सुखकारी ॥ ॐ जय॥

nischal bhakti vidhayani nirmal malhaari I
sharan rahasya pradayani sab vidhi sukhari II 3 II

Giver of supreme steadfast devotion, ever pure, Remover of all obstacles, bestower of the secrets Of supreme surrender And giver of all kinds of happiness. II 3 II

VERSE 4

राग-द्वेष-विदारिणि, कारिणि मोद सदा ।
भव-भय-हारिणि, तारिणि, परमानन्दप्रदा ॥ ॐ जय॥

raag dvesha vidaarini karini moad sada I
bhav bhay harini tarini parmanada prada II 4 II

Remover of all likes and dislikes, Giver of happiness and bliss always, Dispeller of all fear of birth and death, Thou who helps us to cross (the ocean of samsara), Giver of supreme bliss. II 4 II

VERSE 5

आसुर-भाव-विनाशिणि, नाशिनि तम-रजनी ।
दैवी सद्गुणदायिनि, हरि-रसिका सजनी ॥ ॐ जय॥

aasur bahva vinashini nashini tam rajini I
daivi sadguna dayini hari rasika sajni II 5 II

Destroyer of all sorts of demonical thoughts, Dispeller of darkness, giver of divine qualities and divine vision, The beloved of Lord Hari, in whom He rejoices. II 5 II

VERSE 6

समता, त्याग, सिखावनि, हरि-मुख की वानी ।
सकल शास्त्र की स्वामिनि, श्रुतियों की रानी ॥ ॐ जय॥

samata tyaag sikhawani hari mukh ki vaani I
sakal shastra ki swamini shrutiyon ki raani II 6 II

Bestower of equanimity and the spirit of renunciation, Thou art the very words which come out of Lord Hari's mouth. Repository of all scriptures, Queen of all Veda's. II 6 II

VERSE 7

दया-सुधा वरसावनि, मातु कृपा कीजै ।
हरि-पद-प्रेम प्रदायिनि, अपनो कर लीजै ॥ ॐ जय॥

daya sudha varsawini matu kripaa kijai I
hari pada prema daan kar apnau kar lijai II 7 II

Glory to Thee, O Mother Bhagavad Gita Glory to Thee, O Mother Bhagavad Gita Who plays in the lotus heart of Lord Hari, Who is most beautiful and ever pure. II 7 II